

REFORMED CHURCH MESSENGER

As Ye Think

Someone has well said that present deplorable conditions of fear and distress are externalized wrong thoughts. Hence right conditions can come only through constructive thinking.

If we fully realized the power of right thoughts and governed our minds accordingly, we could speedily usher in better times. Our habitual thinking, right or wrong, decides the matter.

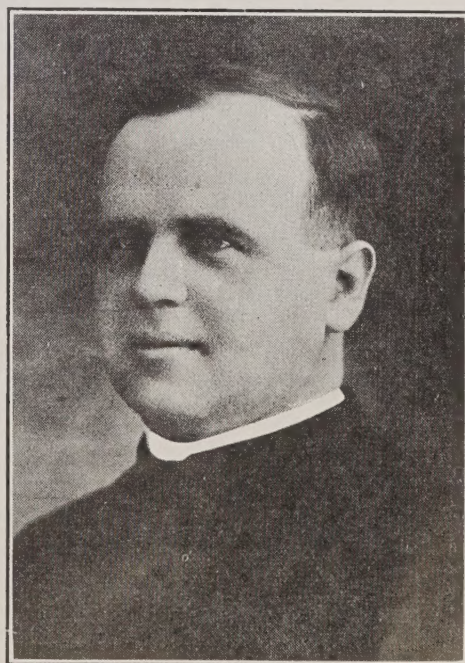
Right thoughts are constructive; wrong thoughts are destructive. Right thoughts encourage, elevate, and sustain; wrong thoughts discourage, depress, and enslave; right thoughts build Churches, hospitals, monuments, cathedrals; wrong thoughts set up speakeasies, gambling-houses, and dens of sin. Right thoughts paint great

pictures, carve noble statues, design lofty architecture; wrong thoughts darken and blast human lives.

Right thoughts produce great statesmen, preachers, poets and philanthropists; wrong thoughts make drunkards, racketeers, and social degenerates. Right thoughts inspire faith, truth, love, and integrity; wrong thoughts produce suspicion, dishonesty, hatred and falsehood. Right thoughts are eternal and indestructible; wrong thoughts are temporary and self-annihilating.

Let us, then, as individuals "stand porter at the door of thought," and through constant, constructive thinking help to externalize the happy and prosperous times so earnestly desired.

GRENVILLE KLEISER.



Left:
AUDITORIUM OF THE BEAUTIFUL SALEM
CHURCH, DOYLESTOWN, PA.
(This month marked the 70th anniversary of the erection of the first edifice by Salem congregation.)

Above:
THE REV. CHARLES F. FREEMAN,
pastor of Salem Church for the past 15 years.

PHILADELPHIA, AUGUST 30, 1934

ONE BOOK A WEEK

CHRISTIANITY AND THE MODERN CHAOS

The relation of doctrine to life is one of those self-evident facts that one would think anyone might see at a glance. The fact that according as one believes so will he act ought to be so self-apparent that the chief concern ought to be the beliefs that one holds. Indeed one had hardly need to stop to ask: "What am I doing but what I am at present believing? Tell me what I am believing and I will tell you how I am acting." This is why the theologians are continually coming back to the emphasis upon this truth. In fact it is the foundation of all our living. The latest to approach the subject is the Rev. George William Pack, Rector of the Church of St. John Baptist, Manchester, England. He was invited to this country to give the fourth series of lectures in the Washington Cathedral Series and published under the auspices of the College of Preachers, and the lectures have just been published under the striking title, "Christianity and the Modern Chaos" (The Morehouse Publishing Company). There is only one excuse which a man can give for publishing a series of lectures under such a caption as the above, so self-evident as I said the fact is, and that is that he has some original way of approach and, above all, that he has seen the fact with renewed vividness that society must hold certain beliefs in common. Unless the whole body of the people, or at least a majority large enough to enforce its own views, are at unanimity on certain views we shall have chaos.

That is, suppose we take it for granted that individuals when they act are acting according to certain convictions which they hold,—which they certainly do although they may tell you they never give a thought to what they believe,—

this is not enough. This is what brings chaos upon society. One man believes he is in this world to get all he can out of it regardless of the greater good, and acts accordingly; another man believes he is in this world to be considerate of others—you can see the difference in their action and the whole community can feel their difference. It will mean the destruction of the community life and the community life is the only thing that will save us. It will not be enough—though everybody lived this life as individuals. There must be a common belief as to what is right to get community, harmony, salvation, oneness, peace.

That is, there must be common consent to a common dogma. It is this flight from dogma that is creating our chaos today. We can never find deliverance until we return to certain dogmas to which there is common consent. We who are Christians believe that there are certain dogmas and that the chief mission of the Church is to witness for them. Instead of crying, "Religion is life, not creed," we should be, as a Church, preaching with all our power and perseverance that "Religion is a creed, not life." "Given the creed, and life will follow." It is the Church's business, then, to witness for certain great fundamental doctrines, certain doctrines in the world that are imbedded in our Christian faith, certain inescapable and impregnable truths. "I fail to see how anything in the nature of Christian life could be expected long to survive the absence of any fairly clear conception anywhere of what Christianity means by God and man, and Christ. And how could we ask men then to struggle and to suffer for the great Christian truths about which we could not sufficiently agree to produce their definition? You must reflect that the martyrs have died for the Faith."

So we must come back to a Teaching Church. We must teach them first in the dogma of the Incarnation—the dogma that God is in His world, in every child of His. Every man that injures one child injures God. It makes all the difference in the world if one believes in a God like Jesus Christ—loving, forgiving, and merciful, or a God like Mars—all force, relentless, cruel and un-Christlike. The Church must shout from its pulpits every Sunday the Incarnation: "God is Christlike; God is good!"—So it must be with all the other great dogmas of the Christian faith: the Atonement, the Trinity, the Holy Spirit, the authority of the Church and the Bible, the lesser dogmas even—each has its place.

Well, this is the argument of the book—a very original and unique little book. There is one good point he makes: "Obviously if there are to be no creeds, the rational element in our nature is to be debarred from any share in the expression of unity of the Christian fellowship." Or take such a dogma as the Fatherhood of God: "The doctrine of God's Fatherhood, not to speak of His existence, is the sure guarantee of a cosmic value in man, and of an intended destiny for man. It is the guarantee of the validity of the intuitions of the Good, the True, and the Beautiful. The doctrine of the Trinity of God's Being, His perfect personality in perfect society, is a guarantee of a perfect personality and society as the positive and permanent modes of human existence, and presents a solid ground for all sociology. The doctrine of the Incarnation intensifies the doctrine of God's Fatherhood and its implications. It assures us of the sublimation of our human nature. It declares that man's affairs are concerns of the Eternal."

—Frederick Lynch.

ONE VETERAN'S TRIBUTE TO ANOTHER

While I never met the late Dr. A. E. Truxal, I feel unwilling to let his recent decease pass without the expression of a few words in honor of his name. I became familiar with that honored name some years since through the columns of the "Messenger". He was at that time a frequent contributor, and when I learned of his great age, I was rather amazed at the vigor of his thought, and more especially at the modernity of his views. We older men are likely to be rather conservative in our theology, but Dr. Truxal was decidedly modern, and he wrote with much vigor, and this vigor was quite apparent even to the last when he was on the verge of ninety years. I hope to meet him on the other shore.

—G. S. R.

URSINUS COLLEGE NOTES

Ursinus College has been organized for the coming year by the appointment of the following persons to the staff:

Foster L. Dennis, A.M., Milton, Pa., instructor in Mathematics to take the place of Assistant Professor Frank L. Manning who will be absent on leave for the year. Mr. Dennis was graduated from Ursinus in 1931 and took the degree of A. M. at Cornell in 1932.

George H. Hartzell, Ph.D., Bethlehem, Pa., instructor in German and French.

In 1929 he was graduated from Lehigh, where he served three years as instructor in German. He then became a graduate student in the University of Pennsylvania where he received the Ph.D. degree last June.

Calvin D. Yost, Jr., A.M., Collegeville, Pa., instructor in English. Following his graduation from Ursinus in 1930, Mr. Yost entered the graduate school of the University of Pennsylvania where he was granted the A. M. degree two years ago and is now about completing the requirements for the Ph.D.

Sara Mary Ouderkirk, who last year completed the requirements for the special certificate in physical and health education, and who was graduated from Ursinus last June, becomes Assistant in Athletics and Physical Education for women. An additional hockey field for women students is being provided.

Miss Helen M. Moll, of Reading, Pa., has been elected Resident Nurse. Miss Moll is a graduate of the Reading Hospital School for Nurses and has had several years experience in private and institutional nursing.

At a recent meeting, the Board of Directors, through its Executive Committee, elected Stanley Omwake to the office of Assistant to the President, a post made vacant some time ago by the advancement of Professor F. L. Sheeder to the office of Registrar. Mr. Omwake was graduated from Ursinus in 1931 and from the Gradu-

ate Courses of the Wharton School, University of Pennsylvania, in which he specialized in Business Administration and Banking, in 1933. In 1932 he served as Secretary to the Alumni Committee for the raising of a fund for servicing the Science Building and has been connected with the Athletic Department as a track coach.

The Freshman Pre-Matriculation Program will begin on Saturday, Sept. 15. Students ranking in the upper half of their high school classes have been admitted on certificate. Examinations have been held from time to time during the summer for candidates who could not qualify under the above rule. The number admitted thus far indicates an unusually large entering class.

The auditorium in the Science Building is being treated for resonance reduction, and projection instruments are being installed in the booth for use in illustrating courses in astronomy, physics, chemistry and biology. These include a large size Bausch and Lomb Balopticon and a Victor Anamaphone or sound-picture machine for talking motion pictures. A survey course for Freshmen, not specializing in science, will be introduced this year.

The College will open for the registration of students on Tuesday, Sept. 18. The opening address by President George L. Omwake on Thursday evening, Sept. 20, will be in celebration of the 400th anniversary of the birth of Zacharias Ursinus.

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EDITORIAL

MINISTERS AS "GOOD RISKS"

Many of us have long since known that ministers of the Gospel are a "preferred class" with life insurance statisticians, and it is probable that it has been a matter of pride, and probably some money saving, with a good many clergymen because they are regarded as "good risks".

We are interested, but rather saddened, in reading an article by Mr. C. William Duncan, of the *Evening Public Ledger*, in which he narrates an interview with Mr. Malcolm Adam, an actuary for a prominent insurance company. Mr. Duncan says that he was amazed to learn how thoroughly these statisticians figure percentages. As "the house" figures to win in a card game on percentage, so do life insurance statisticians figure the chances of these mortals in the game of life. More millions, of course, are involved in life insurance than were ever at stake in any gambling house, and if the actuaries went wrong, an error would cost their companies fortunes. As the result of his interview, Mr. Duncan says that *a man who cherishes long life should join the ministry*, because their occupation is considered the safest and least hazardous.

As all companies pool their experiences, the statistics given by Mr. Adam cover virtually all companies, instead of merely one. In explaining why these keen underwriters rate clergymen so high as "good risks", Mr. Adam said: "It is the opinion of underwriters that clergymen have a serene occupation, that it is comparatively free from pressure and from the competition of life, which is what kills men. Also ministers lead clean lives." Mr. Duncan, however, was moved to ask, "What about the emotional strain a minister undergoes when visiting homes of sorrow and hearing tales of woe of the flock?" "Evidently," answered the underwriter, "they bear up well under such strain. Our figures prove that the life tenure of the clergymen is above average." When asked why the death rate among physicians was higher than the interviewer expected to find, Mr. Adam explained, "Many physicians work themselves to death."

Here is certainly food for serious thinking. The statement that ministers "lead clean lives" is heartening, to be sure, even though one may be inclined to doubt whether the difference between them and some of the good men and women in their parishes is very great in this partic-

ular. But the implications about *serenity, freedom from pressure, absence of emotional strain, etc.*, seemed to picture a sheltered, easy-going life, which is not likely to stimulate anybody's admiration or respect. It seems to be taken for granted that clergymen, at least, are not likely to kill themselves by hard work. As the leading exponents of a religion which summons men to "live dangerously" and to "do with their might what their hands find to do," the picture here represented is anything but flattering to the men of the cloth.

There was a time in Christian history when the Apostles of Jesus Christ were not "good risks". Only one of the Twelve is said to have died a natural death. Of many of the followers of Jesus in the early days, it was said that by faith they "conquered kingdoms, administered justice, obtained promises, shut the mouth of lions, quenched the power of fire, escaped the edge of the sword, from weakness won to strength, proved valiant in warfare, and routed hosts of enemies; they were stoned, sawn in sunder and cut to pieces; they had to roam about in sheepskins and goatskins, forlorn, oppressed, ill-treated—men of whom the world was not worthy."

To be sure, physical crucifixions may not be necessary in these latter days, but as long as our Lord is daily "crucified afresh and put to an open shame," surely those who are called to spiritual leadership in His Church should not have the reputation of leading serene and easy-going lives that are free from strain and pressure or from the torture and anxiety which cannot be disassociated from a great love and a truly consecrated purpose to represent the Good Shepherd, Who laid down His life for the sheep.

* * *

THE GLORIOUS COMPANY

One wonders what might happen if the members of the Christian Church today were really followers of Jesus. It has become a rather simple and easy thing to join the Church and to maintain membership by regular attendance and some financial contribution to local and benevolent budgets. Suppose we shared the vision of Jesus. Suppose we so much desired to work out that vision in practice that we sought first the Kingdom of God and His righteousness. Suppose the quality of our private thoughts and our

public acts put to shame the fratricidal ways of the world and made brotherhood look like an ideal that men could realize in all their ways. Suppose we proved ourselves willing to suffer hardship for the sake of making the world new. No man, no group of men, no institution could resist us.

There is something magnificent as high mountains, awesome as rolling thunder in the idea of a great fellowship of men and women who leave all lesser loves for love of the Kingdom of God. From far back in the ancient centuries the glorious company comes. We join its ranks. We walk and work on, shoulder to shoulder with the saints and the martyrs. Like them, we know that we have here no abiding city, but seek a city that hath foundations, whose builder and maker is God. Men know us no longer by name or by color of skin or by accident of birthplace, but by our devotion to the dream of the Lord.

"Friends and wealth we have none,
Nor wealth, nor blest abode,
Only the hope of the city of God,
At the other end of the road."

Joining the Church ought to mean leaguering our lives with the long effort of Jesus and His followers to create a godly community, reverent in all its ways.

If Church membership were thus interpreted, it would take on a challenging significance for young people, and for the older generation too. Bold and heroic tasks make bold and heroic men. We have work to do, and a Master workman to guide us. Earning our bread and building houses to live in and automobiles to drive in are small, though essential tasks beside this one great vocation of being co-workers with God in the creating of a reverent world. That is big enough to tax all our energies and to make us men indeed!

—F. D. W.

* * *

"USE YOUR NEW NAME"

A valued friend in Buffalo, N. Y., writes us as follows: "You give good advice in the pointed little article, 'Use Your New Name', in the MESSENGER of August 9. The Buffalo Churches started using the new name long before last June, in their combined Church notices. But I am moved to ask, why is it still the REFORMED CHURCH MESSENGER? There must be a reason—and an explanation would be helpful. At any rate, we would not miss this weekly visitor for anything."

In reply to this challenge we would say, first, that the MESSENGER has for some time given the new name of our Church on its "mast-head" at the top of page three. However, changing the name of the paper is a somewhat different matter from changing the name of the denomination. Altogether apart from the possible loss of second-class mail privileges through a change of name, this is a matter which the Editor alone has no right to decide. It is well known that the movement is under way to merge, if possible, the English Church papers of the Evangelical and Reformed Church. What the new name of the paper would be in such a contingency, we do not know. Any one is entitled to guess, or better, to suggest a suitable name for the new journal; but whether the union is effected in the near future or not, those in authority are likely soon to adopt a name which will be more appropriate for the organ of the Evangelical and Reformed Church. Making a temporary change now is hardly advisable. Meanwhile, *The Evangelical Herald*, organ of the former Evangelical Synod of North America, continues also to be published under the same name as heretofore.

* * *

A WEAKENED SENSE OF HONOR

Among the most lamentable casualties of the depression, according to some serious students of our time, we must list high the *weakened sense of honor, of responsibility, of loyalty to duty and to truth*. Most of our material losses can soon be overcome, but a loss in the texture of character so basic as this dare not be minimized.

One of the favorite stories of our beloved friend, Dr. Bartholomew, was about an old German who rose from his sleepless bed at midnight and pounded on his neighbor's

door until the old neighbor awoke and called out of the window, "What do you want at this hour of the night?" "Why," replied the man below, "I can't pay that note I owe you which is due tomorrow. It worried me so that I couldn't sleep, so I thought I'd come and tell you." "Oi! Oi!" cried the man upstairs. "Now I can't sleep!"

Alas, we have come to the place today where thousands of those who owe money have ceased to worry about it. They have callously taken the attitude, "What of it? Let the merchants, the employers, the landlords, the men and women to whom we owe the money, do all the worrying."

Mr. Oscar Tschirky—known to New Yorkers as "the Great Oscar", who is at the forefront of his profession in the metropolis—has not forgotten the advice of his aged father, given to him on the night of that father's death: "My son, live so that when you look any man in the eye you don't drop your eyelids. Let him drop his eyelids first; then you will be a great man. *Don't owe money to anybody.*" Remembering that fatherly counsel, Mr. Tschirky says that he has never borrowed, never owed.

But many will say that Mr. Tschirky has never suffered from unemployment or economic in security. Thousands who for years had the habit of hard work and certain pay deeply engrained, have now experienced the tragedy of repeated lay-offs, dismissals and idleness. And repetition, alas, "dulls the edge of tragedy." Once security and self-respect made regular, ambitious, honorable workmen of most of them, men who could look the world in the face and say: "I owe no man a penny." But every dismissal, every week of unemployment tends to lessen their feeling of anxiety, their incentive to work, their deep concern over inability to pay their honest debts, even *their sense of responsibility to their families!* As some one puts it, "in order to survive their misery they build up a callousness in which unemployment is no longer a disaster." After a while they lose even the urge to make provision for the maintenance of their wives and children. And it soon becomes natural to evade one responsibility after another. "Why worry?" So runs this creed of despair. "Let somebody else pay the bills. Let the Government support us." It is an attitude which heretofore honorable nations have all too readily accepted with reference to international debts and obligations. When the spirit of *repudiation* is in the very air, what chance have the old standards of honor? What Government, including our own, alas, can be counted on today to pay 100 cents on the dollar? And if Governments set an evil example, is it surprising that many citizens should follow it? Is it not high time for nations and individual citizens alike to *return to the God of our fathers?*

* * *

VERSIFYING THE PSALMS

Everyone understands that the Psalms were originally the outflowing of the human heart in poetical phrase and form. They constituted the hymnology of the Hebrew Church, and were chanted or sung in their religious services. Many of them—not all surely—were the compositions of David, "the sweet singer of Israel." It is doubtless widely known that one considerate denomination of Christian people still uses the Psalms, arranged in verse form, for their hymns, some of them in such awkward phrases as to seem whimsical. If the hymnology of a Church must be composed exclusively of arrangements of the Psalms, would it not be desirable that the parties making the arrangement be persons of sufficient skill to turn the Psalm into smoothly flowing verse?

Several years since the present writer, who occasionally writes verses, attempted to translate a few of the Psalms into verse form and with such success as to call forth some commendation, and one or two of them were also printed in the MESSENGER and other papers. He found in some instances that the Psalm would almost rewrite itself in the form of a hymn, and that the very words—*verba ipsissima*—and not infrequently the phrases, could be preserved intact. In other instances neither the thought expressed, nor the phraseology, seemed to be susceptible of other than a very prosaic versification, a phrase in which the qualifying adjective virtually denies what is stated in the major term.

The writer is well aware that others, with more or less success, have made the attempt to versify many of the Psalms, among them a man of no less distinction than the great poet, John Milton; but aside from the hymn book, alluded to above, he knows of no publication containing a considerable number of these ancient songs in verse form. If he were fifty years younger he might be tempted to undertake such a labor of love himself. May there not be some younger man—or woman—with a *slant* towards poesy, who will undertake such a task? How much is subtracted from the original beauty and force of the great Psalms by clothing them in the phraseology in which they have come to us; and how much more significant and powerful they would become if adequately and beautifully expressed in the form of noble hymns!

The following translation—very nearly transliteration—of the Fifteenth Psalm may serve as a not very happy illustration of the foregoing remarks:

Lord, who in Thy mansion shall find a home still,
 And who in Thy hill that is holy have part?
 He that walketh uprightly and doeth Thy will,
 He that liveth aright, speaking truth in his heart.
 He that utters no slander nor lie with his tongue,
 And that doeth no evil unto his friend;
 Nor reproacheth his neighbor with malice or wrong,
 But cleaveth to kindness unto the end.
 But the man of vile life is despised in his eyes,
 While he honoreth those that follow the Lord;
 He keepeth his oath, though at great sacrifice,
 And in spite of much loss holdeth fast to his word.
 He that putteth not out his money for gain,
 Nor taketh reward 'gainst the innocent poor;
 He that doeth these things shall not do them in vain,
 But shall stand like a rock that is firm evermore.

—G. S. R.

* * *

A TRUE MAN'S VALUE

Last night I listened to a great man. He holds no office, either in Church or state. He is not an orator, as far as the popular taste judges oratory. He is not handsome, nor young; he has none of the graces of the popular leader.

Yet 2,500 people had come to hear him speak on Peace, and the next steps toward assuring peace in our time. They heard no glittering generalities or bold, adventurous proposals. There was nothing in the speech to bring an audience to its feet.

He was neither a militarist nor, in the extreme sense, a pacifist. He let us know that he did not believe any nation could, of itself, be prepared for war, not even the United States. But he was not in favor of scrapping all armament or disbanding all military forces.

In a word he was not at all extraordinary, except at two points. First of all, he was master of his subject. You felt that he knew as much about it as anybody there, and probably much more.

But the other point was the important one. The chairman, in introducing him, quoted an almost forgotten saying of John Bright's: "I believe in no man's infallibility, but it is very restful to be sure of some man's integrity."

Who was he? That doesn't matter; all I wanted was to lead up to that saying.

For I am persuaded that what my town needs most—and your town, too—is not more men of brains, nor more men of money, but more men of whose character you can always be sure. I don't know anything more restful, to a citizen or a Christian, than that.

—J. T. B.

* * *

RELIGION IN GERMANY

It is difficult indeed to interpret the religious situation in Germany today. The Reichsbishop, Ludwig Mueller, has reported that the late President von Hindenberg admonished him almost with his dying breath "to see to it that Christ is preached." But the Bishop's idea of preaching Christ in Germany seems to be to subordinate the King of kings to Adolf Hitler and make the Church the unquestioning bond-slave of the State. In spite of the Dictator's

lip-service to "positive Christianity" in his pre-election speech at Hamburg, it must be obvious to all who think that it is difficult, if not altogether impossible, to reconcile Nazi theories with the Christian religion. Within a few days of Chancellor Hitler's acknowledgment of "positive Christianity", we are informed by the Associated Press that the anti-Christian movement was stressed in an alarming pronouncement of August Hoppe of the Hitler Youth Press Department. "Time has come," he wrote, "to take up the fight against Christianity. Germans must and shall realize that their conversion to Christianity was a crime against the race and the people, which put them completely at the mercy of powers outside the State."

Urging Germans to liberate themselves from the cultures of "alien priests who want to make you the booty of the Jews", Hoppe went on to advise his countrymen to "discard the last vestiges of Christian training, so destructive to us Nordics, and to abandon the Jewish-Christian conception of sin, pity, and loving the enemy." Calling for the youth of Germany to be "hard", he concluded with this pagan summons: "Pity and mercy be damned! Praise that which steels. Christianity's totality claim is a thing of the past."

All this outrageous talk is quite in harmony with what Dr. Alfred Rosenberg, another pagan leader of the Nazis, has long been teaching, and it seems also to be quite in line with the totalitarian claims of the Nazi philosophy, which can ultimately succeed only by suppressing spiritual religion. Meanwhile, the anti-Semitic drive appears to continue without any visible marks of repentance. But the courageous Cardinal Faulhaber does not hesitate to repeat that "God has always punished the persecutors of the Jews," and some loyal Protestants refuse to bow down and worship before a pagan dictatorship. Also from under his stack of medals, the swashbuckling General Goering announces that the five million German citizens who failed to vote "Ja" in the recent referendum "will not be punished"; but he adds significantly that "they had better bear in mind that we shall never allow them to carry on any propaganda whatever" against the Nazi Government, and he threatens them with the "iron fist" if they refuse to lie down and keep quiet. Verily, it must be extraordinarily difficult to be a Christian in the Vaterland these days.

* * *

PASTORAL CALLING

The article on Pastoral Calling by Rev. R. S. Vandever in the MESSENGER of Aug. 23 should not pass without notice. He is a faithful minister; whether in his sermons or his pastoral visitation he is always trying to be helpful to his people.

As to the statements quoted in his article, "We in our house do not want our minister to call without invitation," and "we actually refuse to answer the door-bell when we see the minister is there," we will venture the assertion that these families mean very little to their Church, and the Church means less to them. They evidently look upon the Church as a fire-escape, to be used only in an extreme emergency. Luckily, they are the rare exception in any congregation.

Dr. Benjamin Bausman of Reading built up one of the finest congregations in the Reformed Church, and he was a great pastor, living in the love of his people. At least 60 per cent of our ministers today could greatly increase their efficiency and success in the ministry if they would devote more time to pastoral visitation.

On entering the ministry, we dreaded the visitation of the sick. We could not bear to see people suffer. But soon we found that our calls were helpful and were greatly appreciated. And so the part we most dreaded became the most delightful part of our work.

One day the most prominent physician of the city stopped on the street to say: "You were to see Mother C. yesterday. When I went there she was sitting up in bed smiling and said, 'Our minister was here. His prayer was so very helpful that I felt better at once. I know now that I am going to get well.'" Then the Doctor added: "She was so discouraged, I had about given her up. But now everything is all right."

At another time a young minister came saying: "Mr. R. was killed yesterday morning. His widow is so crushed that we cannot do anything. Her mother knows you and says you can say something that will help her. You must come." Entering the room, we saw in her eyes not great sorrow, but a great fear—the dread of what the future might have for her and her children. She said: "There is no hope; we are lost." I said: "You know the 23rd Psalm. Let us repeat it together, 'The Lord is my Shepherd, I

shall not want.'" When we had finished, I said, "Do you believe that?" She said, "Yes, but I never knew what it meant before." And she began to cry. Her mother threw her arms about her neck and said, "I knew that as soon as you could cry, you would be better."

These are but a few illustrations from a pastor's life. Preach good sermons; but be also a faithful pastor. You will never regret it. There is no finer work on earth than that.

—JAMES WILBERT.

The Thoughts of Justus Timberline

Not That Kind

In a paper the other day a headline caught my eye, "Dry Rot and How to Prevent It."

At first I wondered if the article would be any use to me for this page, but soon I saw that the paper was a carpenters' trade journal, and not a Church paper.

Still, the idea is there; and I wish I could find some skillful and discerning Christian who would deal with the danger of dry rot in religious organizations.

There's No Comparison

I know people will tell you that the movies have as many people in them every night as the Churches have on Sunday. It may be true; though it is one of those things that nobody can prove.

But what of it? Does it mean that the movies are more influential, or useful, or beloved, or better supported, than the Churches?

You know it doesn't.

Our town has several movies, and maybe twice as many Churches. Plenty of my fellow citizens have put up important money, not once, but repeatedly, to keep the Churches going. I don't know a man in the town who would give his money, or ask others to give theirs, to keep the movies going, unless he had financial reasons.

And that's got nothing to do with the morals of the movies, such as they are. It's just the difference between what a picture show means to a town and what a Church means.

Nobody sacrifices for the movies; nobody works unselfishly for them. Nobody would move away if they closed. You just can't love 'em, even if you attend 'em. And that's part of the reason why I'm not greatly disturbed by comparisons between the size of Church congregations and movie crowds.



These, Too, Will Pass

When I was young, all the highbrows swore by Herbert Spencer. I tried to read his books, but always they put me to sleep.

It is a great comfort to me to be told, as I was the other day by a college professor, that Spencer is now almost completely forgotten. All he amounts to is that his name is mentioned in histories of scientific thought; nobody would think of tackling the long row of books which he wrote.

And yet in his prime he was held up before young students and preachers as the man who had made religious faith impossible.

He's not the only one. Who now reads Bob Ingersoll? And yet there was a time, easily within my memory, when Bob Ingersoll was the darling of the unbelievers.

I heard him lecture one night on Shakespeare. It was great stuff, though I didn't know enough about Shakespeare then to appreciate some of it. But I could appreciate the speaker's wonderful oratorical gift.

The funny thing was that he disappointed so many of his hearers. They had not come to hear about Shakespeare, and had

expected the great agnostic to take a fall or two out of the foolish folk who insisted on keeping the Churches open and the Sunday Schools running.

I stood up in the crowded street car after the lecture, and was considerably amused to hear the disappointed comments of these disgruntled ones.

They had cut loose from religion, but they still wanted to be told that religion was outgrown. Because, as I've often thought since, they could not get rid of an uneasy suspicion that it might not be so dead as to give them no more trouble.

I've seen this same thing happen with many men who made the abolition of religious interest their chief aim in life. They are gone, but religion, and especially Christianity, remains.

I don't say they lived useless lives. For one thing, they forced students of religion to look to the foundations of their faith, and see whether they were solid. In some places they weren't!

These men who attacked what was and is dear to us did confuse many people, but they did no lasting harm to religion. I find them of use in my own thinking, even now that I no longer worry about whether they may be right.

Naturally, I don't get far in trying to understand the humanists and the champions of the new psychology and all the others who have taken the places of Spencer and Ingersoll and Brann the Leonoclast.

But they don't bother me much. I want our Christian scholars to meet their arguments, of course; and I don't want them treated in our high schools and colleges as if they were a new race of prophets.

But when I look at the forgotten infidels of my own youth, I take courage and say of faith's newer antagonists, "These, too, will pass."

SYMPOSIUM: *The Church and Social Problems*

In an editorial in our issue of July 5, the "Messenger" quoted Chief Justice Hughes and Dr. J. H. Snowden on this important question, and asked our readers whether the attitude taken by these men in such a time of confusion is right. Should our religious leaders and assemblies steer clear of all controversial questions on matters of social justice? Do such questions not belong to the "proper business" of the Church?

Justice Hughes had written as follows: "The thoughts of the people throughout the country are centered upon social and economic problems of grave importance. There is no lack of social and political agencies to deal with these questions, which inevitably give rise to serious controversies between different schools of political and economic thought. I see no advantage to the Church in entering into the domain of these controversies. The Church has a far higher mission and cannot afford to impair its supremely important function of nourishing the spiritual forces of our people. Behind all

plans of social improvement, behind all disputes as to economic and political needs, and essential to real progress in the great enterprise of the Republic, is the sense of moral responsibility in the individual citizen. No scheme of laws can take the place of self-discipline and the culture of the spirit of man. The task of aiding in that discipline and culture must be performed in the atmosphere of liberty. With the expansion of knowledge, and with the unprecedented facilities for the spread of information, there is little prospect of success in the employment by the Church of mere authoritarian methods. The part of my ecclesiastical inheritance that I most prize, as a member of the great body which this Convention represents, is the tradition established by our forbears, despite severe persecution, of religious liberty—then their distinctive tenet, now an article of our national faith cherished by all our people. The zeal of those pre-eminent leaders found its motive power in their conception of the dignity, the inalienable

right, and the responsibility of the individual soul. It is the mission of the Church constantly to vivify and re-enforce that conception, which is the essence of the teaching of the Master. In this way, there may be inculcated that spirit of reasonableness which makes keen the sense of fellowship and brotherhood, which underlies both domestic peace and international good will, and without which all devices for social betterment will be but mocking futilities. I trust that the Churches will realize that their highest privilege lies in this field of spiritual culture, making each religious assembly a power-house for the diffusion of the currents of sympathy and understanding. In this quiet but persistent endeavor, the Churches will justify themselves anew in a difficult age, and in a struggle with the forces of evil—a struggle not less keen because of the absence of intolerance and truculence—the victories of faith may again be won."

Dr. Snowden wrote of the apparent confusion and disagreements in the Socialist

Party and Platform, which he said served to emphasize "the unwisdom of those who want our religious bodies to discuss and adopt means and patterns of a better social order." With reference to the criticisms of some recent religious assemblies which said little or nothing on these questions, Dr. Snowden added: "We are thankful that these great religious gatherings stick to their own proper business and programs, and keep out of the swamp and sea of settling the social order. Jesus in all His teaching said little on these matters, and we do well to follow Him."

The "Messenger" has received some very interesting replies on both sides of this basic issue. Unfortunately, a good many of them exceed the limit of 300 words, but the question is so important that we are hoping to give from time to time quite a number of the best answers received, both from ministers and laymen, beginning with those keeping within the word limit. We believe that our readers will find this discussion both interesting and valuable.

THE CHURCH AND SOCIAL PROBLEMS

(From a Teacher)

"I see no advantage to the Church in entering the domain of these controversies (social and economic problems). The Church has a far higher mission and can not afford to impair its supremely important function of nourishing the spiritual forces of our people." So speaks Chief Justice Hughes in advising the Northern Baptist Convention. So might have spoken the gilded Russian aristocracy to the deep-voiced priests swinging their mystic censers in the old Orthodox Church. It is a solemn thought that deep-voiced priests, mystic censers, Russian Orthodox Church, and gilded aristocracy are no more.

Chief Justice Hughes is entirely right in saying that the Church's major function is that of "nourishing the spiritual forces of our people." The major fallacy of his position lies in assuming that this can be done in a social vacuum. How long, oh Lord, until we behold the ugly error encased within this beautiful fallacy?

He says it is the Church's mission constantly to vivify "the conception of the dignity, the inalienable right, and the responsibility of the individual soul." Yet this must be done without a single reference to social and economic problems! Do bank failures, unjust profits, racial discrimination, and the machinations of munitions manufacturers have nothing to do with "the dignity, the inalienable right, and the responsibility of the individual soul"?

He says a religious assembly is to be "a power-house for the diffusion of the currents of sympathy and understanding." What sort of sympathy and understanding is it which dare not mention—much less tackle—sweat shops, the black man's burden, or the hellish mixture of mud, blood, disease, idealism, and profits which we call war? And how in heaven's name can sympathy and understanding be generated apart from the situations where they have their natural growth and life?

Neither love for man nor love for God can be rightly developed or exercised apart from social and economic problems. So long as that is true, Mr. Hughes is wrong.

—N. C. H.

THE CHURCH AND SOCIAL PROBLEMS

(From a Lawyer)

"True religion faces the realities of life." The real objectives of the Church are the spreading of the gospel and the nourishing of the spiritual life of the people. The Church would lose its force and fail if it ceased to attain these objectives.

Church members are practical people. They must daily face life's situations and

continually discriminate between right and wrong as they appear in daily habit and development. The teaching of moral precept and Biblical platitude is not requisite. The analysis of life's problems and the minute application of the teaching of the Old Testament and of Jesus are not enough. Leaders, in pulpit and pew, must study and analyze social problems; they must take them into the laboratory of round table discussion, and they must throw the search-light of Biblical thought upon them, and then give to the Church member the result of their study; and suggest the position the Church member should take and the course he should follow.

Still, the Church should not be the dictator, but the faithful and reliable guide. It must not lose sight of the gospel unadulterated.

HIS DAY

I wonder if he sensed the grave respect

With which men gazed upon his brow today;

With faces awed, and voices hushed, they stood

A moment, looking, then tiptoed away.

He owned no stocks, nor gold, nor acres vast—

The world deemed him a failure, for the jade

Success had never deigned to smile on him,

Instead, she grinned at sad mistakes he made!

He was not strong, so gave up long ago

The hope of winning place, or world acclaim,

And settled down to bitter daily toil,

To feed and clothe the loved who bore his name.

But oh, I hope he knew that for today

Men stood aside to let his body pass,

With heads bared reverently; the traffic stopped;

And folks walked boldly o'er forbidden grass

What wrought a change so strange? I hear you ask—

And why should men pay homage for a day?

They knew he stood before his Maker, God

Success or Failure—is for HIM to say!

—Grace Harner Poffenberger

The inspiration of worship, the cultivation of the individual soul, the teaching of religious truths, the beauty of religious liberty, and the enveloping spirit of the Bible story are ethereal principles, beautiful and unquestioned, that might be sufficient for the octogenarian; but the young and active Church member, moving in the daily currents of a complex stream of modern civilization, must have more. "Train the child in the way he should go," means more, for example, when parents through Church leadership form groups determined not to patronize the crude and vulgar motion picture.

Jesus always made practical application of His teaching. Why should not His followers do so? —Obadiah

THE CHURCH AND SOCIAL PROBLEMS

(From an Elder)

The Church has always been a militant body.

Jesus preached and taught but He like-

wise healed, fed, and comforted His people and He displayed indignation publicly for social injustice and immoral practices. He was intolerant to all forms of evil, but He recognized religious liberty, which gives one a right to bring a higher plane of living before his people. He did that.

It is generally conceded that the State cannot legislate character into people. However, this does not excuse it from not legislating safeguards for social betterment.

The Church, co-operating with the home, must wield a far-reaching influence on social and moral problems. Much in organized society that is anti-social is economic in nature. The economics of society cannot be left out of consideration by the Church.

Less than one-half of our country's population is on Church rolls today. Less than one-half of those on the Church rolls are regular attendants at services. The Church itself may be held accountable largely for these facts. However, they are facts that must be faced.

If more than three-fourths of our population is to be reached at all by the program of the Church, it must be reached in one of two ways:

First, by the influence of the Church filtering out through its active members,—personal evangelism.

Second, by the Church entering into the life of the community by making public its pronouncements on far-reaching social and economic problems, and appealing to the masses to take heed as to our future welfare.

The latter method must supplement the former and it can do so without attempting to discuss or to adopt means and patterns for a better social order. It need not enter controversial issues, but must champion the Christian ideal in all thought and action of society.

—C. S. A.

THE CHURCH AND SOCIAL PROBLEMS

(As Seen by a Christian Minister)

A careful study of the teachings of our Lord and Saviour, Jesus Christ, very clearly shows that He based His life system upon a loving God, the Father of all men, who are His children, equally loving and living together in a universal brotherhood which Jesus called the "Kingdom of God" or the "Kingdom of Heaven."

As over against this system of Jesus, men have built up a capitalistic system. The method of this system is unlimited competition, which begins with a private economic war between individuals, continues as a corrupting economic and physical war between corporations, and ends as life-destroying war between nations. The motive of this capitalistic system is profit, supposedly a fair profit, but actually a greedy profit which reduces individuals, races, and nations to economic slavery. And we are told that it really is too sad that such conditions must prevail, for there is no other way. For under this system America has sprung up and become a great nation, and it is only under such a system that America can prosper.

The Church member may take his choice. Shall we serve God or shall we serve money? Jesus said plainly that we cannot do both. It must be the one, or it must be the other. And many Christian men and women are trying to think their way through the maze of propaganda, true and false, which is being thrust at us from day to day. The air rings with it. The newspapers and magazines re-echo it. How is the honest Christian to tread this labyrinth? It is the business of the Christian Church to lead men and women into the Kingdom of God, as taught by our Lord and Saviour, Jesus Christ. Surely the servants of Christ may not be silent at such a time.

—Lancaster

NEWS IN BRIEF

NOTICE

The Theological Seminary at Lancaster, Pa., will begin its 110th year on Tuesday, Sept. 11, 1934, at 3 P. M., when the opening address will be delivered by Prof. Edward S. Bromer, D.D. Registration of students, both old and new, will, however, begin at 9 A. M., and classes will begin work the next day at 8 o'clock in the morning. Students are reminded that, in accordance with an action of the Board of Visitors, each student is required to pay one-fourth of the annual dormitory and refectory fees previous to registration, and that, in the case of old students, all unpaid bills of last year must be paid before registration.

Irwin Hoch DeLong, Dean

FALL MEETINGS OF CLASSES FOR 1934

SEPTEMBER 4, 7.30 P. M.

Annual Meeting of the Synod of the Northwest, New Glarus, Wis., Swiss Reformed Church, Richard Rettig, pastor loci.

SEPTEMBER 11

West New York (9.30 A. M.), Buffalo, N. Y. (St. Paul's) Rev. John M. Peck, 104 Indian Church Road, Buffalo, N. Y.

SEPTEMBER 17

Baltimore-Washington (8 P. M.), Baltimore, Md. (United Church) Rev. Melville H. Way, 2434 W. Lafayette Ave., Baltimore, Md.

SEPTEMBER 24

Northwest Ohio (2 P. M.), Tiffin, O. (Second) Rev. D. R. Raizer, Tiffin, Ohio.
Clarion (10 A. M.), Luthersburg, Pa. (St. Luke's) Rev. H. L. Logsdon, DuBois, Pa.

SEPTEMBER 25

Northeast Ohio (9.30 A. M.), North Jackson, O. (Rev. D. J. Wyker, Supply), North Jackson, Ohio.
St. Paul's (2 P. M.), Greenville, Pa. (Jerusalem) Rev. Victor Ruth, Fredonia, Pa.

CHANGE OF ADDRESS

Rev. J. Theodore Bucher from 1107 Chestnut Blvd., to 1582 2nd St., Cuyahoga Falls, Ohio.

Rev. I. O. Schell from Souderton, Pa., to "The Spruces," R. D. No. 2, Telford, Pa.

The "Messenger" of Sept. 20 will be the annual Ministerial Relief Number.

Miss L. M. Harris, of the "Messenger" staff, is enjoying a well-earned vacation at Lake Minnewaska, N. Y.

We rejoice to learn that Rev. Dr. Jas. E. Clarke, editor of "The Presbyterian Advance," is recovering from the painful operation he had to undergo recently in a Nashville Hospital.

Stuart Zartman, infant son of Mr. and Mrs. Charles S. Nichols, was baptized on Aug. 19, in the Tabernacle at Oak Orchard, Delaware, by his grandfather, Dr. Rufus C. Zartman.

Rev. and Mrs. Guy J. Moyer announce the birth of a daughter, Anna Jane, on Aug. 15, at the Keystone Hospital, in Harrisburg. Rev. Mr. Moyer is pastor of the Armstrong Valley Charge, Halifax, Pa.

"The Presbyterian Tribune" is the name of the new religious weekly under the editorship of Dr. Edmund B. Chaffee of New York. The first issue will be published Oct. 4.

The Rev. Harry L. Fogleman is now associated with the Joseph W. Young Corporation in New York City as sales counselor and editor of the monthly, "Tomorrow."

President Geo. W. Richards has returned from the annual Convention of the Brotherhood of the Evangelical Synod, at Milwaukee, and was greatly pleased with what he heard and saw at that inspiring gathering of men.

Extensive and much needed repairs are being made in the First Church of Charlotte, N. C., Rev. A. V. Vondersmith, pastor, and it is hoped to rededicate their renovated edifice with special services Oct. 7-14. A vested choir has been organized and the congregations are growing larger each Sunday.

Heartiest congratulations to that beloved veteran, Dr. F. F. Bahner, who celebrates his 85th birthday anniversary on Sept. 1. His present address is 3549 Skelie Ave., Wesleyville, Erie Co., Pa., and it is good to know that his recent visit to Waynesboro, Pa., to share so helpfully in the Church School Centennial, left no ill effects on his health.

We are requested by E. N. Conover, Director of the Interdenominational Bureau of Architecture, to state that the Government's plan to insure loans of from \$100 to \$2,000 for property repairs, remodeling and to prevent further property deterioration is applicable to loans to Churches. Further information and suggestions will be furnished on request to Mr. Conover, at 105 E. 22nd St., New York City.

Our friend, Dr. E. G. Homrighausen, writes from Zurich, Switzerland, under date of Aug. 16, that he has been greatly privileged in his interviews with Barth, Brunner, Thurneyson, Lang, Deissmann and other leaders of religious thought in various European countries. Writing to us, who have been sizzling most of the summer, he says that he has been cold for weeks, sleeping under blankets and almost freezing. An article of great interest from his pen will appear in next week's issue.

The Rev. Stephen Borsos, pastor of the Hungarian Church, Morgantown, W. Va., was the honor guest at a party given in celebration of his 63rd birthday on Aug. 14, at the home of Francis Laszlo, at Osage. Examinations for the D. V. B. S. took place on a recent Sunday morning at 8.30 at Evansdale; at 10.15 at Osage, and a luncheon for the congregation at 12.30 at Suncrest Park. The Evansdale Bible School has an enrollment of 32 with average daily attendance of 18. At Osage, 33 were enrolled with attendance of 24. The Hungarian Ladies' Society held a picnic for the children of the Vacation School at Suncrest Park. Children of the Schools at Evansdale, Osage, Sabraton and Morgantown were entertained.

In the First Church, Wichita, Kas., the evening services will be resumed Sept. 2, with a program by the German Class. This fine group of young people, realizing the Reformation heritage of our Church, has been studying the German Lyric Classics under the direction of the pastor, Dr. Wm. H. Hayes, during the past summer, and presents this program as the fruit of its labors. Each student will recite a poem, after which the class will sing the appropriate Volkslied. The Salem Evangelical congregation, Rev. O. Nussman, pastor, is especially invited. Those participating include Virginia Hanna, Jos. Brown, Peggy Easton, Margaret Brown, Charlyn Bishop, Helen Gebhardt, Kanda R. Turner, Lavina Prosser, Madre Ruth Brown and Norman L. Brown.

Rev. and Mrs. D. G. Glass, of Faith Church, Lancaster, Pa., have returned from

a very pleasant vacation with Rev. and Mrs. Walter C. Pugh, by auto. They attended the Bible Conference at Northfield, then went to New Hampshire, Vermont, Canada, Maine and home by way of the eastern coast, taking in Boston, Plymouth and points in Connecticut, down through New Jersey, attending the service at Ocean Grove where they heard Bishop Leonard preach a very strong sermon on "Christ the Way." The guest preachers at Faith were Rev. Dr. L. H. Kunst and Student Frank P. Watts. On Aug. 12, the service was conducted by Elders Wm. J. Shiffer, Arthur W. Weaver, B. R. Landis and J. Albert Zecher, the latter delivering the address; this service was very much enjoyed.

The 11th general Zartman family reunion was held at Herndon, Pa., on Aug. 15, and was attended by 400 members of the class from 3 States, New York, Pennsylvania and Delaware. Dr. Rufus C. Zartman, historian and president of the association, had charge; he introduced a boy of the 10th generation descended from Alexander Zartman who came to America in August, 1728, and located near Lititz, Pa. He presented twin boys aged 3, and said: "Here are Jimmie and Bobbie Leshner, sons of Miriam Longsdorf Leshner, daughter of Rev. Francis S. Longsdorf, son of Rebecca Zartman Longsdorf, daughter of Daniel Zartman, son of John Martin Zartman, son of Henry Zartman, son of Jacob Zartman, son of Alexander Zartman." For a period of 165 years, Zartmans have lived continuously in the vicinity of Herndon, Pa. The reunion in 1935 is to be held in Senft's Park, Spring Grove, York Co., Pa.

Dr. Wilbert W. White, of the Biblical Seminary, New York, sent an open telegram to Albert Teester, the Southern preacher, who recently allowed himself to be bitten by a rattlesnake, calling attention to our Lord's reply to Satanic suggestions which are in the nature of a vain show. While admiring whatever loyalty to Christ and personal courage the Southern preacher may have manifested, Dr. White concludes with this earnest advice: "Many of us who have found the Bible

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the carrier of the message of the eternal Good News for us are hanging our heads in shame because of the fanaticism which you personify. Can you not see that you are giving great occasion to the enemies

of God to blaspheme? Let us who are Christians be the impossible instead of trying to do the impossible." It is doubtful, however, if Mr. T. will understand the message.

ANNIVERSARY OF SALEM, DOYLESTOWN, PA., AND REV. CHAS. F. FREEMAN, PASTOR



Salem Church as it looked in 1864

Aug. 5, 1934, marked the 70th anniversary of the erection of the first Church edifice by Salem congregation, Doylestown, Pa., and the 15th anniversary of the fruitful pastorate of the Rev. Chas. F. Freeman, who is now the oldest pastor in Doylestown in point of service as well as one of the most highly regarded ministers of his community and his denomination. The original edifice, built on the Hon. John Fox estate, on E. Court St., in 1864, has long since been replaced by a modern building. Pastor Freeman came to Doylestown from Hamburg in 1919. During his busy pastorate an assembly hall has been added, doubling the facilities of the Church School. In April, 1929, a \$70,000 addition was dedicated, giving the congregation one of the most modern and beautiful Church plants in our denomination. During these 15 years the membership has been greatly increased, now numbering nearly 600. Mr. Freeman has been honored by his brethren with many positions of trust and has been active in all worthwhile civic enterprises. No citizen has been more useful or is more universally esteemed.

At the anniversary services, presided over by President Wm. F. Curtis, of Cedar Crest College, twenty clergymen were in the processional, including three former pastors of Salem, Revs. James Riley Bergey, Simon Sipple, D.D., and L. Valmore Hetrick, as well as Dr. Samuel J. Ziegler, of Cedar Crest, who supplied the pulpit during the pastor's long absence in the hospital, when he was seriously injured by an automobile. Many representatives of local clubs, fraternities and other organizations were present to felicitate the pastor and wife on the splendid achievements of these years of faithful service. Many testimonies were given of the helpfulness of the pastor and his loyal wife, whose good works are also widely known among the Churches. Hon. Webster Grim and Benj. H. Barnes prepared a historical retrospect which showed the fine progress of Salem through the years. The choir was augmented by many of the old-time singers, and was directed by Charles Schabinger, with Mabel Frankenfield as organist. The services were attended by

1,140 persons, and \$1,090.33 was laid on God's altar.

THE MISSION HOUSE
PLYMOUTH, WIS.

Registration for Mission House college freshmen will begin Monday, Sept. 10, at 10.30 A. M. Other classes in the College, Academy, and Seminary will register Tuesday afternoon, following the opening services to be held in the gymnasium. The Rev. L. S. Hegnauer, Chicago, Ill., will be the speaker for these services. A reception committee, of which Miss Helen Strassburger, Sheboygan, Wis., is chairman, has been appointed by the sophomore class to greet the incoming freshmen and introduce them to the campus.

Dr. Paul Grosshuesch, president, announced that many new students have already enrolled. There is a marked increase in the enrollment of girls. While

New Publications

THE DISTINCTION OF THE INDISTINGUISHED

By M. S. RICE

The author says, "The distinction of the indistinguished is a human compliment, and I have long been convinced that the complete story of any life would present a genuine romance of heroic ventures, ideals to be maintained, denials to be respected, espousals to be fought for, darings to be pursued. I wish some gifted writer would produce for us a real book without a hero, a book in which all the heroics we have come to expect in some fancied great character were to be recognized as the possessions of the commonest sort of folks. All about us genuine heroism is being lived by people who just could not live with themselves on any other terms."

Price, \$1.50 Postpaid

THAT STRANGE MAN UPON HIS CROSS

(Schaffer Lectures, Yale University, 1934)

By RICHARD ROBERTS

The aim of the Kent Schaffer Memorial Foundation is to make Jesus as everyday and as appealing as Washington or Lincoln. In this little book the author deals with the bare fact of the impression Jesus has made upon the world and the problem of accounting for it. Essentially this is the story of Jesus told in a way that will be most congenial to the student mind. His climax is the cross of Christ as it must be if it is to be true to the Gospels. It is written in language that is pure literature and with the clear simplicity of sunlight.

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Salem Church as it looks in 1934

exact figures on the registration to date are not available there are indications that the goal of 200 students set by the administration last spring will be reached. Every effort is being made to interest students from Sheboygan and the surrounding community in the school.

Plans are being rapidly pushed to provide additional quarters for the anticipated increase in enrollment. New apartments are being constructed in the women's dormitory, and President Grosshuesch stated that another building would be made available for their use if necessary.

Additional equipment has been purchased for the science laboratories during the summer to bring them up to university standard. Elmer Herman will join the faculty in that department as professor of biology. The English department will also have a new professor, Harold J. Belgum, of the University of Iowa.

The new concrete tennis courts, constructed by funds appropriated by the student body last spring, have been completed and will be ready for use. It is expected that Coach Elmer Ott will soon

have a team practicing on these courts for competition in the Tri-State Conference. A call for candidates for the football team has been issued and he expects about 30 men to report for practice beginning Sept. 7.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

A little more than a year and a half ago the new building at the Home was opened. Then there was a long waiting list of applicants for admission, some of whom were immediately invited to come. At the monthly meetings of the Executive Committee since that time the consideration of applications for admission required very much time, and such as were found most in need were invited to come. At the last meeting of the Committee there were only two remaining vacant bedrooms. Two applicants were invited to come. One of them can come only after the medicine room on the third floor of the old building will be turned into a bed room. The other one is an invalid and was removed from a

hospital to our infirmary.

Our waiting list of applicants for admission is larger now than it was when the new building was opened. From month to month new applications have been received and in spite of the admissions that have been made the waiting list has been steadily growing.

The first floor of the old building, containing the former dining room, living room, offices, etc., is to be converted into bedrooms, yielding 16 additional bedrooms. That, including the building of an incinerator, sunrooms, and necessary plumbing, will cost about \$13,000. The Home does not have the money necessary to carry out those building operations. As soon as the funds for this purpose can be secured room for additional guests can be made.

We seriously regret that the Home is filled to its capacity. There are many others on the waiting list who should be received. If this institution is to do its appointed work adequately it will have to receive more funds for expansion and for the support of the rapidly growing family.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

HOLDING FAST

Text, Revelation 3:11, "Hold fast that which thou hast, that no one take thy crown."

Childhood is the time of acquiring the physical, mental and spiritual attainments which make life worth while and worth living. If you will be careful to lay hold of only the best things and hold fast to them you will be sure of developing a life and character that will make you happy and useful.

By eating wholesome food, drinking pure milk and pure water, breathing good air, living in the sunlight, and taking a proper amount of exercise, you will be able to build up a strong body and to enjoy health, and by holding fast to these principles and habits you will be able to maintain a strong and healthy body.

The schools will open in a few weeks and you will have an excellent opportunity of laying up a store of knowledge in your mind and of exercising your mental faculties so that you will acquire a good education and will be able to prepare yourself for your calling in life. By filling your mind with noble truths and principles you will develop the kind of wisdom which will give you power and will awaken the esteem of your fellowmen. By holding fast to the wisdom that you have you will find that it will mature and grow so as to become a permanent possession and to determine your character.

But do not stop here. You also have a spiritual nature which must be developed if you wish to become a well-rounded person and go on towards that perfection which God has set as the goal of your being. Here there are a number of things to which you must hold fast in order that you may attain to mature spiritual development.

Every duty well done, every day well spent, and every year well lived has its crown, and the glorified Christ admonishes you that you hold fast to the noble things of life that no one may take your crown. You will find out that only as you hold fast to that which is noble and good and true will you grow toward perfection.

You must hold fast to God by faith. He is the ultimate reality and will abide for ever. St. Paul says, "All things are yours; and ye are Christ's; and Christ is God's." Your hold upon God will be both satisfying and saving long before you will be able to give a definition of God as to explain the mysterious way in which He works His wonders to perform.

If you will hold fast to God, He will hold fast to you. Indeed, the only way to hold fast is to be held fast. Under your weak hands God's omnipotence must lie that you may hold fast and not let go. St. Paul seems to have had this thought in mind when he wrote to the Philippians: "Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid on by Christ Jesus. Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

You must hold fast to the Word of God as found in the Bible. Its great truths are eternal. Jesus said, "Heaven and earth shall pass away, but my words shall not pass away." God keeps those who keep His word. If you will hold fast to your Bible, and make it a lamp unto your

feet and a light unto your faith, it will help you to gain and to keep your crown.

Next to faith, the best way to lay hold upon God is through prayer. Prayer is talking to God as our Father and to put our trust and confidence in Him. The prayer of faith is the vital touch with God which keeps alive the divine spark in the soul. I believe that the greatest loss which has come to many persons in these days of depression is the loss of the habit of prayer. No matter how much money any one may have lost, the loss of the practice of prayer is a still greater one. Whatever else you may give up, be sure to hold fast to a life of prayer and you will have the means of securing all that is best for you in time and in eternity, and no one will be able to take from you your crown.

You must hold fast to the belief that the Church is the divinely-ordained institution which represents the Kingdom of God upon the earth. She is the only institution which ministers to mankind as the children of God and as immortal beings. Christ Himself founded her upon the rock of Christian faith and declared that the gates of Hades should not prevail against her. In your baptism you became a member of the Church through the pledge of your parents, but by confirmation you will become a full communicant member by your own pledge. The Church, through the Spirit and Word of God, will help you to be faithful unto death that you may receive your crown.

You must hold fast to the reality of Christian character. All your past life to the present moment is wrapped up in your character—what you have made of yourself. And the same will be true at the end of your life. Character is all that you can take with you into eternity. You must hold fast to the promise of salvation in Christ Jesus. He laid down His life for you, and He alone can give you the crown of life. Salvation is not only a blessing that shall come to you after death, but by faith it is your present possession, and if you hold fast to it no one can take it from you.

Hold fast to the assurance of immortality, which is the crown and glory of your life. Having faith in immortality, you must live like an immortal being. Jesus says, "Whosoever liveth and believeth on me shall never die." No one can take His crown.

FOOD FACTS

Did You Know That:

One pint of heavy cream is derived from processing five to six quarts of milk in a separator.

Dated bread is one of the latest additions to a growing list of dated foods.

In 1809 the French government gave Appert a prize for a method of preserving foods by air-tight sealing and the use of heat. This was the beginning of modern canning processes.

While over 500 varieties of apples are grown in this country only about 25 are of outstanding importance.

These "food facts" are compiled by the Division of Consumer Information, New Jersey State Department of Agriculture.

Puzzle Box

ANSWER TO DOUBLE-TIED WORD
CUBE, No. 51

C R U D E
R O V E R
U V U L A
D E L L S
E R A S E

MAKE 10 OUT OF THESE 20—NO. 24—
TOWNS

- | | |
|-----------|-----------|
| 1. Bridge | 11. wood |
| 2. Cumber | 12. town |
| 3. Blooms | 13. line |
| 4. Ash | 14. ton |
| 5. Brad | 15. land |
| 6. Can | 16. land |
| 7. Crest | 17. port |
| 8. Day | 18. burg |
| 9. Middle | 19. ford |
| 10. Nor | 20. field |

—A. M. S.

"Mary," called her mother from the stairs.

"Yes, mamma! What is it?" answered the loving daughter.

"You tell that young man not to tip over the morning's milk when he goes out."—Exchange.

Home Education

"The Child's First School is the Family"
—Froebel

THE RIGHT KIND OF BIRTHDAY PARTY

Josephine E. Phillips

"Joan is teasing for a birthday party, but it seems almost more than I can undertake."

"It does?" Mrs. Layton was genuinely surprised.

"It will be work to get ready for it," her neighbor continued, "and work to clean up after it, and noise and confusion while it's going on. I'm not sure a birthday party is a good idea, anyhow. Joan is a little inclined to be selfish; she may think only of the presents her friends will bring."

"But, Mrs. Baker, if Joan is inclined to be selfish I should think the right kind of a birthday party is just what she needs."

Mrs. Baker laughed. "And just what is the right kind?"

"One where the attitude of the child, from the time the first invitation is written until the last crumb is swept up, is like this: 'I am so happy about my birthday that I want all my friends to be happy, too.' And where the mother's attitude is: 'I'm so happy to have my little girl that I want her and all her little friends to be happy.'"

"But how does one go about it?" asked Mrs. Baker, a bit skeptically.

"First of all, I would have Joan assist with the preparations as much as she can. I'd help her to feel that the success of the party depends on her—success measured by the good time everyone will have. She should, of course, help choose and deliver the invitations. Instead of your buying place-cards and nut-baskets why not let her help you make these of colored construction paper, using her favorite colors, even if they are yellow and red, as my Mary's were! For nut and candy baskets it would be nice to use the four-pointed 'honeysuckle' pattern that Joan has learned to fold at kindergarten. To offset too great an interest in what she herself is to receive, let her prepare a little gift-favor for each guest. She can distribute these by the 'fish-pond' or 'post-

office' method. Children love that sort of thing!"

"But the refreshments—"

"The cake, of course, is the centerpiece for a birthday party. A large angel-food or gold cake will do, with fluffy icing. Let Joan decorate it with tiny candies and candles. Her friends will appreciate her handiwork more than some frilly creation from the bakery. Plain, thin bread-and-butter sandwiches—Joan can cut them into fancy shapes with your cookie cutters—graham wafers, and then if you wish, ice cream."

"And something to drink?"

"It's not necessary. A glass of milk or hot cocoa, perhaps. The mothers will appreciate your serving simple, wholesome refreshments like these, and it's the festive air that counts with a child."

"You've almost convinced me that a party is possible! But what about the games to entertain the children?"

"The best are the old favorites, group games like London Bridge and musical chairs that the shyest can take part in. A simple story-telling time, very brief, is good to restore quiet before their 'grand march' to the dining-room—one of the most thrilling moments of the party!"

"See that the children aren't crowded either for space or for time, while eating. Use a bare table with paper-lace doilies. This will lessen a child's embarrassment if anything is spilled. Above all, don't get flustered. Your attitude will set the tone of the party. Have a good time, and begin having it now, in your planning!"

"I'll try," Mrs. Baker promised, with growing optimism.

Later, she declared, "I renewed my youth! The party was a joy, and it helped to teach Joan to plan for the happiness of other people. Already she is more considerate of me. Yes, it was well worth all it cost."

"The kindergarten to my mind gives the child early in his life one of the most profound secrets of successful living—that of working and playing happily with other people."—Maria Leonard, Dean of Women, University of Illinois, Urbana.

Free publicity literature on the kindergarten may be obtained for use in any effort to secure a public school kindergarten. Write to the National Kindergarten Association, 8 West Fortieth Street, New York City.

TELLING THE WORLD

"Did you ever do any public speaking?" asked the man in the largest rocker.

"Well," replied the chap on the three-legged stool, "I proposed to a girl in the country over a party line."—Toronto Globe.

Children's Corner

By Alliene DeChant Seltzer

Remember hearing about the box the Girls' Missionary Guild of Calvary Mission, here in Bethlehem, sent to Prof. and Mrs. Carl Sipple, Sendai, Japan, for their brand new daughter Marjorie Mae? Well, Marjorie Mae has not only sent us her "16-weeks-old" picture, but has written us the sweetest letter, in the upper left hand corner of which is the head of a baby—all golden-haired, pink-cheeked and blue-eyed. And because she won't mind at all, I'm asking our editor, Dr. Leinbach, to let us print both her picture and her letter. And after you've looked long and lovingly at the snapshot, peep at the background, too, for Japan is such a "beauty" land!

61 Kwozenji-dori, Sendai, Japan,

June 21, 1934.

Dear Friends:

Mother said she would send you a snapshot of me, when she had one finished.

Messages That Have Become World-Famous JUDAISM, CHRISTIANITY, AND GERMANY

By HIS EMINENCE CARDINAL
FAULHABER, Archbishop
of Munich

Translated by Rev. George D.
Smith, D.D., Ph.D. Introduction
by George N. Shuster

These five addresses, delivered by Cardinal Faulhaber at St. Michael's Church in Munich during the Advent season of 1933, have become world-famous. Excerpts from them have appeared in all the great newspapers, and the book itself has circulated widely not only in Germany but throughout Europe. Four addresses contain a concise evaluation of the religious, social and moral values of the Old Testament, viewed as the accompaniment of the New Testament. The last address is a summary of the Cardinal's views on the relations between religion and Germanism—as they concern the status of the Jew. Today the book can no longer be purchased in Germany.

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Prof. and Mrs. Carl Sipple and
Marjorie Mae (aged 16 weeks)

Here it is with our compliments. Uncle Schroer, of Morioka, took this picture. He is very skillful. If you want to see more pictures which he took, just write to the Board of Foreign Missions, because Daddy (he wrote the explanations) just sent 7 big albums to America. I was 16 weeks old when this picture was taken. Thank you ever so much for all the lovely gifts you sent. You are very kind. I hardly know what to sign myself because I have so many names. Daddy sometimes calls me "Peaches and Scream"—but I don't like that, so I'll use the one I like best.

Lovingly,
Marjorie Mae Sipple.

So here's "Peaches and Scream" greetings to all my boys and girls who like to pack surprise boxes for babies whose father and mother are teaching and "kindergartening" in beautiful Japan.

LUCKY GIRL

A young couple came to the manse of a popular minister to be married. After the ceremony, there was an awkward pause. The man and his bride maintained an embarrassed silence. The minister, in order to relieve the situation, said to the bridegroom: "Well, salute the bride."

Whereupon the bridegroom shook her by the hand, saying: "I congratulate you."—Union Electric Magazine.

The Family Altar

By Rev. Roland L. Rupp

WEEK SEPTEMBER 3-9, 1934

Memory Verse: God is gracious and merciful. II Chronicles 30:9.

Memory Hymn: "When Thy Heart with Joy O'erflowing" (470).

Theme: Leading People to God.

Monday: Hezekiah's Good Reign
II Chronicles 29:1-11

Hezekiah ascended the throne of Judah in the manner in which we like men to assume positions of power and leadership. He was dissatisfied with conditions as they were. This is a necessary qualification for leadership. He felt that the times were at hand for a New Deal for God and religion. Evidently he was certain that God and religion should be mighty factors in the life of a people, and that rulers are, at least, in part responsible for their status in the nation. Because, in democratic countries, we have not valued religion as a qualification of leadership both democracy and the nations have suffered unspeakably.

Prayer: Instruct us in Thy ways, O God, that we may become a righteous people and our officials wise and capable rulers. Amen.

Tuesday: Hezekiah Leads His People Back to God
II Chronicles 30:1-9

In his zeal for religion, Hezekiah had the temple repaired. He ordered the priests and Levites to place the temple into a spotless condition so that in it a reverent people might worship a present God. He ordered these servants of religion to cleanse and sanctify themselves. Centuries later Jesus cleansed the temple once again and severely rebuked those who had defiled it and corrupted its religion. The temple of religion always seems to be in need of cleansing—and priests in need of sanctification.

Prayer: Teach us, our Father, to discover the creative and eternal value in vital religion. Permit us never to assign to it any other value than the supreme. Amen.

Wednesday: Hezekiah Keeps the Feast
II Chronicles 30:13-27

At the request of the king, the whole nation was urged to observe the feast of the passover. The king himself was present and encouraged the priests and worshippers. He set the example, which was followed by his nobles, in furnish-

ing thousands of cattle for the sacrifices. One need not accept the form of the worship in order to commend the fact of the worship. It is the experience of worship which nations need. It is examples like these on the part of rulers which citizens need.

Prayer: Lead us, eternal God, in every day to observe those religious forms which have value and power to make life nobler and nations more just and righteous. Amen.

Thursday: Hezekiah Overthrows Idolatry
II Chronicles 31:1-4

Such a king would overthrow idolatry. If a nation were governed for any length of time by such a king the practise of idolatry in all its forms would soon be reduced to the absolute minimum. Let kings and presidents and statesmen worship their God, and lead their people in that worship, in the light of their highest religious intelligence, and the idolatry of materialism will be driven out, paganism overthrown and the fountains of the national life cleansed. A nation cannot live without religion any better than any individual. For both religion and worship are necessities.

Prayer: Help us to worship Thee, our God, in spirit and in truth. Help us especially to serve Thee in life as zealously as we worship Thee in forms. Amen.

Friday: Josiah's Good Reign
II Chronicles 34:1-7

Josiah was one of the outstanding kings of Judah. His keen sense of the spiritual made him an outstanding ruler. One cannot come closely into contact with God regularly, seek to serve Him courageously in the most precious relationships of life, without becoming extraordinary in character and achievement. And when such an one becomes the head of a nation soon the whole nation will be lifted up in its spiritual outlook. If the world is to be reconstructed, if peace and prosperity are to be achieved once again, let our leaders lead us back to God. Nothing else will be of much avail.

Prayer: Ruler of the nations, Sovereign of the universe, instruct us in national righteousness, endow us in international understanding. Amen.

Saturday: Ezra Instructs the People
Nehemiah 8:1-8

Life is spiritually undergirded. It is spiritually rooted. Its foundations are spiritual. God, the Creator, has so ordained it. For nations, races, individuals, of high or low degree, to live and plan as though they existed to themselves alone, as though God were not or as if He needed not to be consulted ever, as though no other group in God's family or any other individuals mattered—this is illiteracy of the lowest order. Whether it is "Back to God" or "Forward to God", does not matter. To God we must be brought.

Prayer: The people do not know Thee,

THE PASTOR SAYS:

While God waits for a better world
man sweats for his sins.

—Now and Then.

New Publications

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(Lyman Beecher Lectures,
Yale University)

By ALBERT EDWARD DAY

Only a genuine interest in people and a vivid understanding of their needs, artificial and real, and of the conflicts into which those needs precipitate them, and of the deforming, mutilating, paralyzing effects of those conflicts, and of the spiritual therapy which can heal those effects, and of the personal strategy which can give the real and fundamental needs of the self some satisfying answer—only this can make for a comprehension of the contribution Christianity can make to personality. These lectures have been given in the hope that these explorations of the ever-fascinating, ever-baffling continent of personality may remind readers once again of the perennial struggles which confront and baffle souls. It has been hoped too that the analysis of specific needs of the striving self and the revelation of their answer in Jesus will inspire further analysis and revelation on the part of those whose supreme responsibility is personality. This hope has been quickened by the enthusiasm with which these lectures were received at Yale University, where they were given under the auspices of the Lyman Beecher Foundation.

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Almighty God. They know not Thy will nor Thy character. They accept not the word of men. Reveal Thyself. Amen.

Sunday: Looking to the Messiah
Psalm 72:1-6

Almost in every age mankind has been looking for a Messiah. Today, almost intently, masses are looking for the messiah. But prosperity is not the messiah. Neither is materialism. The machine, profits, dividends, the army, the navy, nationalism, communism, fascism, science, art—none of these qualify, though multitudes would have us think that one or the other of these was the messiah. No, God is the Messiah, or His Christ. Jesus was the Messiah but the world knew Him not. Even today—even today we lack the faith and the courage to follow Him. Either we must accept the salvation of God and Christ, or remain—lost.

Prayer: Only the faith and love of Jesus, only Thy power, O Father, can save us. Grant us the grace of the Galilean. Amen.

OUR NEW EDUCATIONAL INSTITUTIONS

(An editorial in "The Evangelical Herald")

During the past weeks we have given considerable space to information about the manner in which the home and foreign mission work and the women's work of what until recently was the Reformed

Church in the U. S. and the Evangelical Synod of N. A. are being co-ordinated and unified, and it has been gratifying to note the wholehearted enthusiasm and mutual appreciation and understanding that characterizes these efforts.

Many of our readers, especially those interested in the college education of young people, have probably wondered whether or not similar approaches were

being made for the educational institutions. It has been repeatedly pointed out that the Reformed Church in the United States had stressed higher Christian education more vigorously than did our own Evangelical Synod, and therefore has a larger number and variety of schools for that purpose. Since nearly all these schools are located in the East, where the Evangelical Synod had none, our readers in that

part of the country may be interested in learning of their location.

The oldest educational institution (founded 1787) in the Evangelical and Reformed Church is Franklin and Marshall Academy and College, for boys and young men, respectively, at Lancaster, Pa. In the same city is also the Theological Seminary of the Reformed Church, of which Dr. G. W. Richards, President of the Evangelical and Reformed Church, is the president. Heidelberg College, Tiffin, O., is co-educational, as is also Catawba College, Salisbury, N. C., and Ursinus College, Collegeville, Pa. Besides these there are: the Mission House, Plymouth, Wis.; Mercersburg Academy, Mercersburg, Pa.; Cedar Crest College, Allentown, Pa.; Hood College for Women, Frederick, Md.; and Massanutten Academy (military), Woodstock, Va. All these schools are high class Christian institutions and are now just as much our own as Elmhurst College and Eden Theological Seminary were before the organic union was consummated at Cleveland. Requests for further information addressed to any of these schools will, we are sure, receive prompt attention.

Neither Elmhurst College nor Eden Theological Seminary is in the least bit concerned about the possibility of competition on the part of any of these institutions. They are members of the same family with us, are engaged in the same vitally important task, and are doing their work in the high-minded spirit. For those Evangelical people, however, who have subscribed to the Elmhurst-Eden Advance it is important to remember that their pledge and its faithful payment are absolutely essential to the proper undergirding in these schools and is specifically an investment in an enlarged program of Christian education in which all members of the Evangelical and Reformed Church have a definite part.

Woman's Missionary Society News

Helen Ammerman Brown, Editor,
Selinsgrove, Pa.

Heartiest Greetings of Welcome to Mother and Gertrude Hoy and to Rev. Mr. and Mrs. S. W. Whitener and sons.

A Happy Week was the second one in

this month for the column editor. It brought letters marked Missouri from the Whiteners and marked Lancaster from the Hoys, dear folks returned from China. Let us thank our Heavenly Father for traveling mercies and the safe return of these sincere and successful missionaries to the homeland.

An Appreciation. I quote from Miss Hoy's letter. I do not think she will object. "It is good to be in the U. S. again. We are eager to see our friends. We rejoice to be in the Missionary Home and are just delighted with it. (No need of hunting a place to rent and searching for odd furnishings when prices, etc., are unfamiliar.) Everything is so complete and comfortable and did we have a royal welcome even to a well stocked refrigerator! It means much to us after our long journey, to have such a lovely apartment waiting us. Sister Mabel is very sweet and brave in the loss of her dear good husband—her deep faith in our Heavenly Father is sustaining her wonderfully. It was so hard to leave her in Norway, but it seemed best for her to stay there. Her 2 lovely daughters are a great comfort to her. Mother was very seasick coming from Norway. Her nerves are weak and she suffers with bad knees but she is getting better. I am almost back to normal, I only weighed 85 pounds when we left China."

Ladies of the East, let this expressed gratitude spur us to pay for OUR Lancaster Missionary Home. (Next week we read a few lines from the Whitener's letter.)

The July Joint Meeting of Wyoming Classis in Tweedle Park, Weatherly, was a fine success. 100 missionary crusaders from 5 societies and 2 guilds attended and each organization was represented on the program. St. Paul's Society of W. Hazleton is a new one and now Hazleton boasts of 3 societies. Congratulations! After a delicious luncheon, Mrs. C. T. Moyer, W. Hazleton, presided for the program, and Mrs. Chatlos, W. Hazleton, led the devotions. Mrs. Faust spoke on "Our Missionary Home in Lancaster", and Mrs. Koch spoke on "Life Members" (both from W. Hazleton). Mrs. Derr, Weatherly, spoke on "Thank Offering". Greetings were extended by Mrs. Raudenald, York. Two pageants, "The Urn of Destiny" and "New Melodies," were presented by guilds from Weatherly and Emmanuel's Church, Hazleton. 2 poems were rendered by Mrs. Horning, W. Hazleton, and Mrs. Ruth, Freeland.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Fifteenth Sunday After Trinity
September 9, 1934

Hezekiah Leads His People Back to God
2 Chronicles 30:1-13

Golden Text: God is gracious and merciful. 2 Chronicles 30:9.

Lesson Outline: 1. The Need. 2. The Man. 3. The Revival.

The history of an age is summed up in its leaders. We understand the forces that make or mar nations as we see them incarnate in dominant personalities. That is God's method of teaching men wisdom. Not by means of laws and ordinances enacted in His name, but through lives filled with His Spirit.

Thus, in the fullness of time, His supreme gift to the world was the person and life of Christ, in whom His purpose

and principles found complete expression. And that has been God's method from the beginning and through all the ages. Instead of communicating abstract principles to men, His Spirit moulded living characters, whose lives were open books and dynamic forces to their generation.

Such a man was King Hezekiah. Our lesson tells the story of a revival. It is a typical illustration of Hezekiah's faith in Jehovah. It takes us into a world wholly different from ours, but it still points the only way by which men and nations may live and prosper.

I. The Need. When Hezekiah began his long reign (Ca. 725 B. C.), Judah was in the depth of moral and spiritual degradation. Under Ahaz, his father, the land had relapsed into gross idolatry (2 Chron. 28). He closed the temple, and forbade the worship of Jehovah. He set up images of Baal, and encouraged their worship with foul and bloody rites, including even

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human sacrifices. This degraded nation, Ahaz bequeathed to his son.

He found three vital factions at his court, each trying to sway the king to its own counsels. The Assyrian party advocated a policy of conciliation toward Assyria, Judah's fierce neighbor. It was national suicide, they said, to defy this irresistible conqueror, as the prophets counseled. Then there was an Egyptian party, who held that an alliance with the Pharaohs was the only safe bulwark against the hosts of Assyria.

The third faction was led by the prophets. What it lacked in numbers, it made up in trust in God, and obedience to His moral law. Headed by the princely Isaiah, this party rebuked the champions of expediency. They proclaimed Jehovah, as the nation's sure defense. He had raised up Assyria to chastize His apostate people. But the Lord of Hosts could smite the haughty and raise up the smitten. As to Egypt, the prophets ridiculed the folly of those blind politicians, who leaned on the fragile prop of an Egyptian alliance. It was a covenant with death, cried Israel, an agreement with Sheol.

The pageant of history has moved on, fast and far, since these events transpired in the 8th century B. C. The great nations have vanished that then vexed the world with their vain ambitions of empire. The scant remains of their greed and lust of power lie fathoms deep beneath the dust of centuries.

But still the pageant moves on toward some far goal. In a totally different environment, the same forces are today contending for mastery. Only the labels are new. The spirit is as old as mankind. However, in the course of time, the issue has become clearer than in the day of Hezekiah. Christ has shown us the goal of all our sinning and suffering and striving. Millions today, in every land, realize that Christ alone can lead mankind into the Canaan of their hopes and dreams. It is Christ or chaos. There is no other alternative.

II. The Man. Hezekiah was the man Judah needed in this dark hour of destiny. This good son of a bad father had a mother, whose name, Abijah, "my father is Jehovah", suggests the secret of his noble character. Tremendously handicapped by the blood and breeding of Ahaz, he was greatly helped and blessed by his mother. Innumerable are the names of men recorded in the Book of Life who owe their greatness and goodness to their mothers. Scarcely without an Abijah shall the son of an Ahaz escape corruption and achieve character.

Hezekiah manifested his fine spirit by siding with the prophetic party, against his worldly advisers. Those scornful politicians, supported by princes, priests, and patricians, male and female, regarded Israel's preaching as foolish fanaticism. At their dissolute banquets they mimicked and ridiculed him, as a calamity-howler. It required a king of large inward stature to choose wisely between such conflicting counsel.

It seemed utterly foolish for the king to break with his court and aristocracy, and follow a leader whose only counsel was, Trust and obey God. Doubtless, his baffled politicians called Hezekiah a pietist and obscurantist. But it was precisely his piety made him good and great, and greatly useful to his people. Other kings

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of his line far excelled him in military genius. But Hezekiah ranks with David and Josiah, as one of Judah's greatest rulers, because his sincere piety led him to seek help from God. His faith in Jehovah shines like a beacon in a dark age. It shines across the gulf of time as a lodestar for the guidance of rulers and nations.

III. The Revival. Immediately after his accession, Hezekiah took resolute measures to give effect to his sacred convictions. Life was corrupt in Judah, and the State was tottering because religion was dead. His first concern, therefore, was to restore the worship of Jehovah.

In chapter 29 we have an interesting account how "the service of the house of Jehovah was set in order." It took sixteen days to remove the accumulated filth from its sacred precincts, and throw it into the Kidron. Then the purified temple was re-opened with solemn services and expiatory sacrifices.

The neglected temple quite explains the spiritual decay and moral collapse of the people. And the neglect of worship was the fault, mainly, of the priests. "They had not sanctified themselves" (v. 3). Like priest, like people. Hezekiah began the spiritual renewal of Judah at the source. He called upon the priests to sanctify themselves, and restore the worship in the temple. All other reforms he wisely postponed until this supreme-matter had been attended to. First he caused knowledge and fear of God to reign in the hearts of his people.

How long would it take America to sink to the level of Judah, if our temples were closed and neglected? Conversely, what would it mean for our national welfare, if they were crowded with worshipful people?

An interesting feature of Hezekiah's reform was his generous invitation to the northern kingdom to join in the solemn celebration of the Passover. Like France and Germany, these two nations were separated and alienated. Judah was bleeding from the wounds of their recent war, and nursing the memory of a disastrous defeat. Yet Hezekiah included Israel in his plan. He attempted to heal a religious schism, and to unite two hostile nations—a pioneer in the Fellowship of Reconciliation. But his invitation was received with scornful derision in the land of Ephraim. A different spirit might have averted the evil fate that soon thereafter destroyed Israel.

In Judah the appeal of the king met with a nobler response (v. 12, 13). There all united in preparing for the revival of the long-neglected Passover. It continued for twice seven days (2 Chron. 7:9).

We may well note the thorough preparation that preceded this revival of religion, and the sacrifice and joy that attended it. The king took every care to prepare his people for a worthy celebration of the feast. Thus we must prepare our hearts and minds for the blessings of sermons and sacraments. The fate of the seed always depends upon the state of the soil. We are shamed, when we consider the sacrifices laid upon the altar at this service (v. 24). Or when we read of the joy that marked the celebration. Seven days it lasted, "with gladness". Real religion floods life with joy. Men will not clamor for shortened services when they taste the deep happiness that only religion can bring into life.

CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

September 9th: Basic Virtues: Courage
Acts 20:23

If the first basic virtue is honesty, the second is courage. One can readily see why courage is one of the essential qualities in life. It is the opposite of fear. Fear and worry are the twin demons of life. They disqualify one for the performance of any good work. Courage is

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fearlessness, bravery, heroism. It is that quality which gives a man strength and stability. It is not the same as recklessness. But it is the opposite of timidity. It serves the same in the moral life as does the backbone in the physical. It enables one to stand and to balance oneself. It is one of those virtues which everybody admires wherever it is found. We all despise the coward but we admire the hero.

There is such a thing as physical courage. The man who takes risks, who plunges into the midst of the battle, who dares, who braves obstacles, who is unafraid, is respected by all. He rushes in where others falter, he ventures, he

takes chances. We see this virtue on the battlefield, in times of danger, in great crises of life. The fireman who rushes into a burning building to rescue lives, the life saver who goes out after one who is sinking in the waters, the doctor or nurse who goes into epidemic stricken houses—all show physical courage.

There is such a thing as intellectual courage. The man who holds his own opinions against the vulgar crowd, who has convictions of his own, who stands by the truth though all men despise him, is an example of mental valor. We are greatly in need of this type of courage today, for so many people simply go along with the crowd. They are afraid to think for themselves. Thinking is hard work and most people shun hard work. Then there is such a thing as moral courage. That is the courage to do right. Many people are moral cowards. They are afraid to take a stand on great moral issues. If they have moral convictions they are too timid to stand by them. Consequently they compromise with evil. They are conformists and regulate their lives by custom rather than by consistency. They lack moral backbone. The men who have rendered the greatest service to humanity have always been men of moral heroism. They were unafraid of what others might say or do. They simply went bravely forward daring to do what is right.

Courage is at once a heathen and a Christian virtue. It was highly honored among the stoics and there are those who say that whenever this virtue appears in the New Testament it was a relic of the stoic philosophy. But it is decidedly also a Christian virtue. It was exemplified by Jesus to a degree as no one else ever did.

He was not afraid. He had courage to face His foes and even to die on the cross. The early disciples caught the spirit from Him. People marvelled at their boldness and took knowledge of them that they had been with Jesus. Consequently they were not afraid of the lions, nor of the stake. They gladly suffered martyrdom. It was their courage that surprised everyone, and it made them irresistible. One cannot read the epistles of Paul without being impressed by his invincible courage. He waxed bold and valiant for Christ.

Courage is an everyday virtue. It needs to be manifested in the ordinary as well as in the extraordinary affairs of life. Sometimes it requires more courage to live the Christian life in the daily round than at the battle front. Courage delivers one from the inferiority complex. It enables one to hold his head erect and to march bravely forward. The timid soul is defeated before the battle begins. The coward is licked in advance.

Courage is a social virtue. It can be imparted to others and do its work in them as well as in ourselves. One brave soul inspires bravery in others. It is contagious. It always brings out the best that is in ourselves and imparts it to others.

To be of value, however, courage must be rooted in that which is right and true. Else it becomes mere bluff and braggadocio. The man of real courage stands upon solid ground. He is fully persuaded that he is right and then he goes straight forward.

"Dare to be brave, dare to be true,
Fight for the right, for the Lord is with you."

tiss B. Gilbert, United States Consul at Geneva.

The United States and Cuba signed a trade pact Aug. 24. A special ceremony was held at Washington to signalize the signing with prominent Cuban and United States officials attending.

BOOK REVIEWS

Youth and the Homes of Tomorrow. By Edwin T. Dahlberg. Judson Press. 160 pp. \$1.00.

This addition to the growing volume of literature on the Christian home will be welcomed by all who are convinced of the importance of Christianizing marriage and parenthood. The author writes out of a pastoral experience of 16 years and with special interest and study in this field, being a member of the Federal Council's Committee on Marriage and Home. The thought is directed particularly to young people contemplating marriage and to young married couples, but there is much of value also for pastors and others in positions of influence with youth and with parents. It is calculated to aid in a constructive movement for establishing Christian homes, albeit a sanely liberal attitude is taken throughout. There is no hint of ultra-conservative piety, but the basic principles of a truly Christian home are laid out and the way is pointed to the use of all that science and common sense can offer to this end. Such subjects are discussed as "Falling in Love Intelligently," "Postponed Marriage," "The Wage-earning Bride," "The Family and Its Pleasures," "The Problems of Second Marriage" and "Our Need of God at the Altars of Home". A wholesome prophetic note is struck in the closing chapter where the author recognizes the obstacles to the building of Christian homes in a selfish, competitive social order and appeals for the dissolution of the social barriers that characterize our un-Christian society.

—A. N. S.

NEWS OF THE WEEK

Mrs. Henry W. Elson

The 20th anniversary of the opening of the Panama Canal was observed by the Goethals commemorative 3-cent stamps placed on sale Aug. 15.

The United States Marine Corps evacuated Haiti Aug. 15. The evacuation was one of military solemnity and civilian enthusiasm. This gives the return of the government to native control. A message of felicitation was sent from President Vincent to President Roosevelt.

President Roosevelt served public notice Aug. 15 that the government will descend upon "chiselers" attempting to profiteer in grain or other food-stuffs as the result of the drought.

Edward R. Burke, a first-term Representative in Congress from Omaha, won a decisive victory over Governor Charles W. Bryan for the Democratic Senatorial nomination at the primary election, Aug. 15.

Fourteen Indian runners who raced to Washington in relays from Fort Niagara, N. Y., Aug. 15, invited President Roosevelt to attend a peace celebration by the Tuscarora tribe to be held at Fort Niagara in Sept.

A new world's record for deep-sea diving was established Aug. 15 by Dr. William Beebe and Otis Barton in the latter's bathysphere at Bermuda. For five minutes they hung suspended at the extreme safety limit of the cable, 3,028 feet, or nearly three-fifths of a mile, below the surface of the sea.

A huge rock, estimated 60,000,000 pounds, fell from Horseshoe Falls into the Niagara gorge, Aug. 13.

Drastic revisions of the crop-control policies of the Agricultural Adjustment Administration are being formulated, following a report by the Bureau of Agricultural Economics that normal surpluses of

practically all staple farm products had been wiped out by drought.

Emma Faber, Austrian woman swimmer, has shattered all records for swimming the English Channel, when she made it in 8 3/4 hours.

On account of the recent drought there will be no wheat exports this year according to a statement from the Department of Agriculture. Because of the possibility of a serious shortage of feed for live stock as a result of drought, President Roosevelt signed a proclamation Aug. 10 authorizing the waiving of import duties on hay and certain other forage.

Dr. John A. Kolmer of Philadelphia, has announced the discovery of a vaccine for the prevention of infantile paralysis.

Mrs. Eleanor Foster Lansing, widow of former Secretary of State, died at her home in Watertown, N. Y., Aug. 19. She was the daughter of Secretary of State Foster in the Harrison Administration. She was 69.

Henry T. Rainey, Speaker of the House of Representatives, died Aug. 19, at St. Louis, of bronchial pneumonia on the eve of his 74th birthday. Mr. Rainey served 14 terms in Congress before he became Speaker.

Adolf Hitler has been endorsed by 9 to 1, in the poll taken Aug. 19 on his Dictatorship of Germany. He is the World's supreme autocrat, legally answerable to nobody for his acts.

The largest statue in Europe, a monumental figure of Christ the King, was dedicated Aug. 19 at the mountain hamlet of Coppeaux, facing Mont Blanc.

Official acceptance by the United States Government of the invitation to become a member of the International Labor Organization was delivered Aug. 20 by Pren-

The Epistle to the Hebrews, by Theodore H. Robinson. Based on the translation by Moffatt. Harpers. Price, \$3.50.

Most of us feel that Moffatt's Translations of the Old and New Testaments have become an established contribution to the understanding of the sacred writings. Dr. Moffatt states that it has been his purpose in his translation to enable all his readers to sit where the first Christians sat.

It is with this idea the editor of the Epistle to the Hebrews writes. No foregone conclusion about the Epistle is assumed, not even the great assumption of the divinity of Christ. We discover all the Epistle displays of Jesus; He is the agent of creation and superior to all the great ones of Scripture and higher than angels. His right place is accorded Him.

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Sharing in the divine nature, Jesus has also a complete understanding of the human position.

The characteristic doctrine of the Epistle is called "Atonement by Sympathy." In explaining this idea it is brought out that in all forms of faith, in various religions, the barrier between God and man is removed by human action—by prayer, self-torture, sacrifice or other means. But the outstanding feature in Hebrews is that the gulf is bridged from the divine. For it is God who suffers in and through Jesus. It is His heart that is most surely broken by man's wrong.

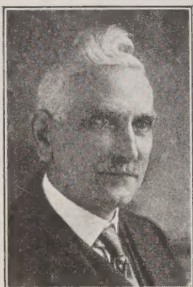
The commentary is in the form of a treatise in which the words and phrases of the text are interwoven through the exposition. This gives a continuous comment with the text in emphasis. New light breaks out upon the sacred page from this commentary. No controversy appears. Nothing is assumed. It is an honest, scholarly and eminently devout effort to display the meaning of this message by an unknown author to the troubled saints of his day. What more could be asked of any commentary? —A.D.

OBITUARY

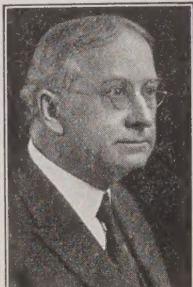
THE REV. ALBERT E. TRUXAL, D.D.

The Rev. Albert E. Truxal, D.D., passed on at the age of 89, on July 21, 1934. He was born near Greensburg, Pa., on Oct. 30, 1844, the son of Mr. and Mrs. William Truxal. Dr. Truxal was one of 12 children. One brother, J. R. Truxal, survives, who was the youngest of the family and lives at Pleasant Unity, Pa.

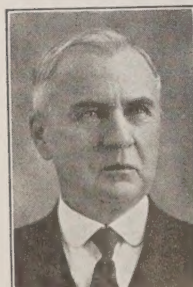
SIX OF OUR FAITHFUL PASTORS WHO RECENTLY ENTERED INTO THEIR REWARD



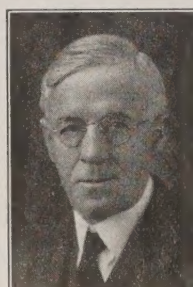
Rev. Oliver P. Foust



Rev. D. K. Laudenslager



Rev. Chas. P. Kehl



Rev. Wm. E. Harr



Rev. Albert Klinger



Rev. Charles D. Lerch

Dr. Truxal was educated in the common schools; an Academy in the community; Westmoreland College at Mt. Pleasant, Pa.; Franklin and Marshall College, where he was graduated with 2nd honors (Franklin Oration) in 1869; and at the Theological Seminary, graduating in 1872, the first year of its removal from Mercersburg to Lancaster, Pa. He taught public schools for three years, had charge of Penn Hall Academy in Centre County one summer, and served as tutor in Greek and History to the Freshman class in college during the scholastic year 1871-72.

At College he was a member of the Goethean Literary Society and the Phi Kappa Psi Fraternity. Upon the institution of Phi Beta Kappa at Franklin and Marshall College he was made a member of that body. He was ordained to the Christian ministry on Aug. 13, 1872. In 1891, Franklin and Marshall College conferred on him the degree of Doctor of Divinity.

During his ministry he served these charges of the Reformed Church, all in Penna., beginning his ministry in the years indicated: Somerset, 1872; Irwin, 1880; Brush Creek, 1887; Meyersdale, 1894. He retired from the active ministry in 1921 at the age of 77, having served Amity Church, Meyersdale, continuously for 27 years. Since 1921 he lived in Somerset, the scene of his first ministry and within the shadow of St. Paul's Church.

In the Charges he served he dedicated 7 new Church edifices: Centreville, Rockwood, Larimer, Manor, Denmark Manor, Harrison City and Meyersdale. He assisted in the dedication services in 21 other charges and in three of them he also preached the 50th Anniversary sermon.

Since Dr. Truxal's retirement he was very active, continuing his attendance and participation in the meetings of Somerset Classis and of Pittsburgh Synod. He had served as President of both of these bodies. He was a frequent and welcome preacher in the Churches of Somerset and adjoining Classes and so recently as a week before his last brief illness he spoke at the Anniversary services in the Irwin congregation.

During the period of his 49 years of active ministry he found time to write many articles for the "Reformed Church Review," the "Reformed Church Messenger" and other Church periodicals. His courageous and incisive thought was set forth in simple, graphic style. These contributions led him into a wide personal correspondence in which he delighted.

On September 12, 1876, he was married to Eva Kooser of Somerset, who survives him. Their children are: Emily (Mrs. Emily Binford, deceased); Rebekah, of Somerset; Evelyn (Mrs. J. C. Ritchey of Bellevue); Albert Parke (deceased); William Curtis, of Somerset; and Cyrus Walter, of Wayne, Pa.

Dr. Truxal's Birthday Anniversary has been observed since his 80th year at a service in St. Paul's Church on the Sunday nearest the 30th of October. Four years ago an autobiographical story of his life was published by the Congregation on such an occasion. Most of the facts in this story have been taken from that booklet which closes with these words: "At different times during my ministry amidst disappointments and unreasonable hindrances to the work in hand, I was led to wish that I had chosen some other calling in life; but now, as my labors are drawing to a close and I look back upon my life's work, I thank God that in His Providence He called me into the Gospel ministry. And the present condition of the world makes such an alluring call upon me to enter into the tumult of the times that if I entertain any regret it is that I am not now beginning my work in the ministry instead of ending it."

The service commemorative of his life and labors was held at the residence in Somerset on Monday, July 23rd. In the service, arranged and conducted by Rev. Dr. George L. Roth, pastor of St. Paul's

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- Author is indebted to the Sainted Dr. James I. Good, Church historian, for the text of this latter, grand hymn.

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Church, a score of ministers took part. The newspapers of Somerset County contained appreciative editorials on his fruitful ministry; 35 of his 49 years in the Christian ministry were spent in that County, where he was one of the most widely known and best loved citizens.

—G. L. R.